Volume LXXIX CHICAGO, April 26, 1917 Number 9

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

THEY LIVE SO LONG

They live so long, the Gods!
They know
What eons passed before a rose could blow;
What ages numberless, without a name,
Went out in darkness ere the saurian came,
A crawling dulness, from the slime of Earth;
What further centuries with movement slow
Were borne along on Time's unebbing flow
Before the weakling man-child came to birth:
All this, and more, they know.
Our dates—how brief!
We cry:
"Bless us to-day! to-morrow we shall die!"
Divided ever between hope and fear.
Warring with evil which we deem grows strong.
Our knowledge bounded by one little sphere,
We can not share for hope of good not nigh,
The peace of the unfathomable sky;
But the Gods patient be, and know not fear,
They live so long—so long!

—Florence Earle Coates

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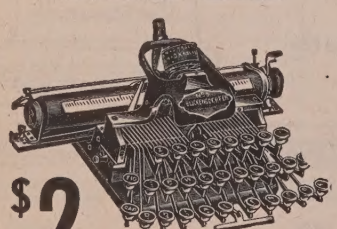

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXIX THURSDAY, APRIL 26, 1917. NUMBER 9.

LISTENING TO THE WIND.

God is at the Organ!
I can hear
A mighty music
Echoing, far and near.

God is at the Organ!
And its keys
Are rolling waters, storm-strewn moorlands,
Trees.

God is at the Organ!
I can hear
A mighty music
Echoing, far and near.

—*Egbert T. Sandford.*

A constant reader of UNITY expresses a desire to send copies to any soldiers away from home who might like such reading matter. Any names of such suggested to the UNITY office will be considered.

A little girl at All Souls Church Sunday School, Chicago, reported last Sunday that she had seen twenty-four robins, at which announcement numberless hands went up. The children vied with each other in telling of the birds they had seen. Spring has come again over the fields recently snow clad. When will it come to the blizzard visited battle realms of the world?

The following extract from a letter from a Minnesota minister is typical of many letters that reach our editorial table. It is not true that there is such a sweeping unanimity among the ministers of the Christian Church as their silence would indicate. This brother writes:

> One of the most painful things for me to witness has been to see the ministers of the Christian Churches (?) take their places in the foremost lines of war promotors, even transforming their churches, the temples of the Prince of Peace into recruiting stations and devoting their sermons to prove that Christ himself favored war, bloodshed and murder.

A "Final Appeal to Avoid War," a speech delivered by Hon. Isaac R. Sherwood of Ohio before the House of Representatives on Thursday, April 5th, has been pamphleted and copies can probably be had on application to Mr. Sherwood. The address shows much research work concerning blockades and similar problems. It has an appendix of half a dozen pages which shows what some of the citizens of the United States are thinking along these important lines. Too little publicity has been given to the contents of this pamphlet. It is well worth asking for and will reward careful reading.

The University of Illinois, that makes what is to our mind a rather uncomplimentary boast of having the largest Armory of any university in the world, is leading in a more fitting mobilization for the great agricultural state of Illinois, when it issues a four-page leaflet in the interest of Civil Military Service, a plan for the mobilization for food products. It looks for Registration, Enlistment, Training Camp Farms and Employment. The plan is prepared by the faculty of the College of Agriculture and the Department of Economics, and should be studied by the editors who are so determined that the United States should be prepared for war. Here is a preparation imperative for either war or peace. Send for the Bulletin!

There certainly can be but one opinion and that of hearty endorsement to the widespread effort to awaken patriotic interest in food producing activities. Gardening and farming lie near the foundations of human refinement as well as national prosperity. There cannot be too much "saving or sowing." The argument for the suspension of the distilling and brewing activities of the United States in the presence of a threatened world shortage of food is unanswerable. The surprise and the shame is that we had to wait for this unnatural emergency to lay hold of a perfectly natural conclusion. Let the fields be sown with bread producing grain, wheat, rye and barley, with the encouraging assurance that not a bushel of it will be misused in producing that which is neither food nor drink but poison to the human system.

The Rev. Charles E. Park, Pastor of the First Church of Boston (Unitarian), has printed a sermon on "Christianity and Nationalism" which presents the obvious truth that nationalism need not, should not, does not in its noblest interpretation, interfere with internationalism, but rather contributes to it. It is scarcely possible that either nationalists or internationalists will take issue with this proposition of Dr. Park. It is only a question of emphasis and it is bad internationalism as it is perverse nationalism that forces an antagonism where none need or none should exist. And still there is something important at the roots of Dr. Johnson's drastic saying that "Patriotism is the last resort of knaves," and the more rational and philosophic statement of George Eliot that "Patriotism is the virtue of narrow minds." What is this important thing?

While volunteer enlistment seems to be going badly, according to the Washington expectations, and the conscription program is hanging fire, should not the Government officials, as well as friends of peace, exert themselves in every legitimate way towards creating peace sentiment throughout the world, in promoting peace ideals, suggesting the better way which must obtain after all the soldiers available are mustered and the inevitable percentage killed. Why not begin now to collate, and when possible codify, the things that must be done and the things that will have to be done before peace comes. Professor M. I. Hull of Swarthmore, probaly one of the best academically informed men, the historian of the Hague Conferences, and ever a forward looking man, says: "Is it too late to arbitrate?" and makes the interesting suggestion that "A joint high commission between the United States and Germany and another between this country and Great Britain might clear up vexing submarine issues now, without waiting for the great war to cease." He says that precedents are numerous and temporary adjustment of the submarine question might not be difficult if only the first step was taken. Switzerland, Spain or Scandinavia might open the way if only American public opinion approved and American officials were to inaugurate.

We are very glad to give prompt publication to the communication from our colleague, Mr. Gannett. If the intensity of UNITY has given the impression of despondency or has blurred the cheerful outlook on the universe of God, and the hopeful attitude towards the future of humanity, to promote which UNITY came into the world, we hasten to humbly beg the pardon of our readers, for to us now as always one of the profoundest texts in Hebrew scripture is the one that says, "He maketh the wrath of man to praise Him." There is a silver lining to the darkest cloud and a benign by-product to the most gruesome calamities. Conflagrations, earthquakes, plagues, epidemics, are over-ruled by Divine Providence to some good, but that does not make them other than human calamities. Green shows how the Black Death brought to England the liberation of the weak and inaugurated a new economic era. But not on that account are plagues desirable or was the Black Plague less deplorable, nor should human energy be abated in trying to remove such awful scourges. So we think of war. It is a human scourge that must, like conflagrations, famine and pestilence be combatted with human energy and be removed by human intelligence. Meanwhile, because we believe in the divine providence we would summon all human energies to work with and not against such providence, and so we strive meanwhile,

"My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That, after Last, returns the First,
Though a wide compass round be fetched;
That what began best, can't end worst,
Nor what God blessed once, prove accurst."

No more characteristic illustration of the skill with which the current press blue pencils American citizenship in the interest of the military than in the recent telegram to which wide publicity was given, that stated the word of David Starr Jordan now was "Forward!" In response to an interrogation from UNITY office, Doctor Jordan sends us the communication printed below. This kind of "editing" can find in the New Testament not only an endorsement of but a distinct command to go and commit suicide. Thus runs the amended text, "Judas went out and hanged himself; go thou and do likewise!" Doctor Jordan's communication is written on the international letterhead of the "Central Organization for a Durable Peace," the central offices of which are at The Hague, Holland. Doctor Jordan is their official representative in this country. On the reverse side of the sheet appears the International Program urged by this Society which we print elsewhere and which we submit as further answer to the question, What would you have us do? The discussion of this program is pertinent for today. It represents the things to work for, to agitate now, not to wait for until the end of the war, for by these discussions the war is to be brought to an end. But this is Doctor Jordan's answer to the Editor of UNITY:

The telegram omitted the main part of my words. I said something to this effect: "Our country is now at war and the only way out is forward. I would not abate one single word I have ever said against war, but the issue is now changed." I went on to say something like this, that the maintenance of democracy in America and Europe was the main work ahead.

We made a hard fight, as Norman Angell observed in 1914, when we met in the Salisbury House in London, *"We were not successful, we were merely right."* Sincerely yours, David Starr Jordan.

A private letter from Baltimore, Md., to the Editor of UNITY says: "We have had a hard time since you were here. A large peace-meeting was in progress before war had been declared and it was broken up by a mob. The Open Forum is temporarily closed."

It is popular to concede that the "poets are the heralds of progress," but the world is slow to recognize that they also represent the most trustworthy statesmanship. They are the law givers and it would be well if more of them were trusted as law makers. The April Bulletin of the Poetry Society of America is before us with favorable news of the saner, inner life of today. Mrs. Ralph Waldo Trine has been giving readings from modern poets in the South during the winter. Professor Whicher and Helen Gray Cone are doing admirable work at Hunter College, stimulating interest in poetry among the students who are soon to go out to become teachers. Last Sunday

afternoon there was a Symposium of Poets under the chairmanship of Mr. Dawson at St. Mark's-in-the-Bouwerie, New York. Sara Teasdale, Berton Braley, and Charles Keeler were among the readers. Mrs. Waldo Richards has been giving a series of readings, entitled "Gardening with the Poets." During Lent the Rev. J. Herman Randall, who we still miss in the West, has been devoting his afternoon services in New York City to contemporary poets. The Board of Education of New York City is providing lectures on modern drama and poetry. Mrs. Corinne Roosevelt Robinson has been talking about "Poets of Today." The Bronx Society of Arts and Sciences honored Edwin Markham's birthday, April 23rd, with a reception at the Poe Cottage, at Fordham. Witter Bynner and Arthur Davison Ficke are on their way to Japan to do some work at the University of Tokio. Robert Peattie, son of Elia W. Peattie, has organized a Poetry Society at the University of Chicago. Doubleday, Page and Company have been sustaining a Poetry Week at Chickering Hall. Royal Dixon is carrying current poetry to Houston this month. Edwin Arlington Robinson, Cale Young Rice and Louis Untermeyer are offering new volumes this spring.

Signs of the Times

On Good Friday (April 6) the United States declared war on the Imperial German Government. This declaration was asked for by President Wilson and made by the Congress, on the plea that Germany was an enemy to the security and happiness of the modern world, and that arms must therefore be lifted against her in order that our priceless heritage of liberty and democracy may not be lost forever.

Certain events which have taken place since this declaration of war are interesting.

(a) On Easter morning Rev. Charles R. Joy, minister of the Unitarian Church in Portland, Maine, denounced the war with Germany as "an unrighteous war," and affirmed that never by act or word could he aid his country in what he believed to be her wrong-doing. "So long as I am your pastor," he said, "no war shall be recognized except the war on war. From this pulpit prayers shall ascend for Germans and Americans alike."

That night Mr. Joy was burned in effigy in front of his church. On the bosom of the dummy effigy, which was committed to the flames, was a huge placard bearing the inscription, "The patriotic people of Portland resent your speech. Get out!" "The inscription," says a newspaper dispatch, "was read by hundreds who rushed to the spot before the flames had wrought havoc with the figure." A few days later Mr. Joy's resignation was demanded by his trustees, and on Wednesday, April 18, accepted by his people.

(b) On Easter evening, in Melrose, Mass., a mob composed of "the best citizens" broke up and dispersed a peace meeting which was being addressed by Rev. Henry W. Pinkham, minister of the Unitarian Church. A newspaper account compares the episode to the notorious riot in Baltimore, led by Johns Hopkins University professors, which broke up a peace meeting being addressed by David Starr Jordan on the evening of Palm Sunday.

(c) In an address to his people of the Unitarian-Universalist Church in Summit, N. J., on Easter Sunday, Dr. Frank C. Doan denounced the German war and all wars, declared he would not enlist or be conscripted into military service, and said that he would continue to fight the movement for universal military training. "I had rather be right with Jesus Christ," he said, "than with Woodrow Wilson."

On the next day Mr. Doan was visited by United States secret service agents, and later summoned to the office of the Mayor. "Further serious developments" are promised by the newspapers.

(d) On April 10 Rev. William A. Prosser, pastor of the United People's Church in Pittsburgh, Pa., was arrested by officers from the District Attorney's office on a charge of high misdemeanor. "It is alleged," says the newspaper dispatch, "that in addressing a large mass meeting on Sunday night the minister advocated rebellion in event conscription becomes effective in this country."

It is impossible, of course, to comment upon these events—nor is it necessary!

JOHN HAYNES HOLMES.
Church of the Messiah, New York City.

"What Would You Have Us Do?"

"A small but violent minority, highly energized, willing to spend time and money."

"A curiously comic and really tragic manifestation of lunacy!"

"If these wild asses were preventing war they might reconcile themselves to reason. . . . All they are doing is trying to make the war as costly and bloody as possible."

"They want to make imposibly bad, something which they regard as outrageously inhuman!"

"They hate war and they evidently want to make it as complete a hell as they can!"

"These wild asses are on the job every minute. . . . They gain an importance to which their number does not entitle them!"

"They are throwing a postage stamp scare into congress."

"If the wild asses will have it their way there is nothing to do but to counteract their lunacy and folly!"

"A vociferant and lunatic minority."

"It is time for sentimental nonsense to be beaten down in this nation."

The above are some of the sentences picked from the editorial columns of a newspaper that boasts to be "The world's greatest newspaper." It is not hard to discover the meaning and we will not try to run to cover but frankly admit the soft impeachment. UNITY knows where it belongs. It is quite willing to take its place among the above named "asses," and

because they are denied any adequate medium of communication in the "Best Newspapers of America" UNITY is willing to lend itself as an unofficial exponent of the alleged "insanity." And when the friends of peace, in their perplexity, ask us what we would have them do we can only say that each individual in this dire crisis of our nation must decide for himself or herself. As for us we must continue, so far as we are permitted under the flag, to declare that war is a monstrous crime, all wars are survivals of the brute in human nature. And so far as war is efficient, it is destructive of democracy. We will continue to believe that courtesy and culture, respect for the opinions of others, a regard for honesty and sincerity, a love for those who differ from us and a reliance upon the dictates of truth, science and religion, are not only consistent with, but are indispensable requisites of any patriotism that will reflect honor upon any nation.

We have no apologies to offer for the devotion of so large a part of our space to the advocacy of the cause of peace and we affirm our continued intention to serve as a medium of publications to the "asses" so efficiently excluded from the heroic columns of "patriot" journals of which the above citations are typical excerpts.

We will continue to believe that diplomacy and civic organizations are better means of settling international disputes than military strategy. We will continue to hope that the United States, now declared "in the war," will still remember its great opportunity and its high pretensions of leading the way to that "peace without victory" which to our mind is the only short cut, rational and ethical route to take to an abiding peace. We will continue to deplore the recent "entangling alliances" which will necessarily prolong the war, for our age is too scientific to permit of "decisive victories" and "sweeping conquests."

We will continue to deplore any efforts to raise an army for foreign invasion by conscription because we believe it is undemocratic; that it will open the Pandora box of uncounted woes, crimes and degradations.

We will continue to believe in free speech and advocate the same. We will deplore any attempt to suppress that free speech by the bullying bravado of the press or the unnecessary espionage of officials.

We will still continue to believe in the patriotism that is international, the statesmanship that aims to accomplish by reason what never can be accomplished by official murder.

We will continue to believe and advocate that the demands of the decalogue, the spirit of the Beatitudes and the gospel of brotherhood involved in the thought of the Fatherhood of God are operative now. These cannot be suspended by Act of Congress and are not subject to the acts of kings, kaisers or presidents. We believe that "Prussianism," to borrow the phrase of the "patriotic press," cannot be supplanted by widening its field and by installing its methods in democratic America. The doctrine that the safety or power of a nation in the last analysis is to be determined by its army and navy, and the physical force represented thereby, is as pernicious in the United States as it is in Germany.

A published list in the daily papers of the things to be discussed by the eminent visitors from England now within our borders, places at the bottom of the column the word "Peace." We welcome these visitors but will be vastly disappointed in our government as well as in our visitors, if the word "Peace" is not put at the head of the column. There was legitimate ground for criticism of Germany in her overtures because she neglected to state terms. Let the Allies with the United States at their head do better, let them early submit terms of peace such as will justify their claim that they serve democracy. Let them display the magnanimity that alone will bring an abiding peace. Let them discuss and after discussing present to the world some kind of a program, to be discussed, revised and subjected to change until reason and justice have their way.

Are the Allies willing to declare for the neutrality of the high seas, the narrow straits and water ways? Are they willing to reaffirm the political boundaries that obtained in 1914, to declare for an arrest of armament, a return as soon as possible to the military *status quo* of 1914, and then to proceed to a reduction of armament at a rate agreed upon until they reach an international police force on land and sea, sufficient to enforce the findings of the International Court which is the first requirement of peace and the establishment of which will mark the beginning of the end of war? Are they willing to leave all questions of indemnity, without discussion, to the findings of a high commission carefully selected and satisfactory to all parties concerned?

These suggestions which are in the air, nay more, resting on the consciences and working in the intelligences of millions of people in all the war clouded countries, may be "assinine," they may be "wholly impractical," but they will not down, they must be discussed and UNITY conceives of no higher work now at hand than to promote such discussions. At least so long as strength lasts, we will continue on these lines.

If we are discriminating in our selection of material for these columns, it is because, as we have repeatedly stated, the war makers and the war believers, even though it be for "Christ's sake," have abundant means for printed expressions outside the meagre pages of UNITY.

A PETITION

TO WOODROW WILSON, President

To end is better than to win the war. Why not while foreign friends are here settle on magnanimous terms to be submitted to Central Powers. Not cowardice but intelligence halts enlistment. You have shown the better way. "Peace without victory" is now your high opportunity.

Central Organization for a Durable Peace

INTERNATIONAL PROGRAM

A. Matters to be Considered in the Treaty of Peace.

1. No annexation or transfer of territory shall be made contrary to the interests and wishes of the population concerned. Where possible their consent shall be obtained by plebiscite or otherwise.

2. The States shall guarantee to the various nationalities, included in their boundaries, equality before the law, religious liberty, and the free use of their native languages.

3. The States shall agree to introduce in their colonies, protectorates and spheres of influence, liberty of commerce, or at least equal treatment for all nations.

B. Matters Concerning The Hague Conference and Courts.

4. The work of the Hague Conference with a view to the peaceful organization of the Society of Nations, shall be developed

The Hague Conference shall be given a permanent organization, and meet at regular intervals.

5. The States shall agree to submit all their disputes to peaceful settlement. For this purpose there shall be created, in addition to the existent Hague Court of Arbitration, (a) a permanent Court of International Justice, (b) a permanent International Council of Investigation and Conciliation.

6. The States shall bind themselves to take concerted action,—diplomatic, economic or military,—in case any State should resort to military measures instead of submitting the dispute to judicial decision or to the mediation of the Council of Investigation and Conciliation.

C. Matters Concerning Individual Nations.

7. The States shall agree to reduce their armaments.

8. In order to facilitate the reduction of naval armaments, the right of capture shall be abolished and the freedom of the seas assured.

9. Foreign policy shall be under the effective control of the respective nations. Secret treaties shall be void.

D. To this I would add:

10. Progressive removal of restraints on trade.

O Ye of Little Faith!

"I don't suppose there were ever two years in history which set the world back more than these last two." So ran the letter. "A period which has greater discouragements to human progress to record than any other in modern times." So wrote the editor. "It is the *future* dies!" So moaned the poet. "The most terrible and disastrous of all wars, civilization itself seeming to be in the balance." So spake the President to Congress in his address on April 2, accepting the war.

Let the *young* despond over the present condition of the world, the break-down of civilization, the failure of Christianity, and so on. The *old* folks ought not to despond, for they are those who remember the wonderful gains in civilization and Christianity within their own lifetime. To speak of our own country alone, the great causes, two of them barely winged for their flight, two just beginning to stir in the chrysalis, when the old men of today were in nurseries, were the Temperance Movement, the Peace Movement, the Abolition of African Slavery, the Emancipation of Woman. Slavery has gone from the land, although with its roots left in it. Woman owns *most* of herself today, and is fast winning the rest. Prohibition of alcoholic drink is spreading fast and wide through the States,—twenty-five "dry" as against twenty-three "wet" just now, it is said. And in spite of the War and all war's new horrors, we may hold with confidence that the world is far closer to the New Internationalism of justice and peace than ever before. To these gains add vast progress towards justice in the relation of Labor and Capital. Add vast progress towards Democracy both in what we have thought civilized and what we have called half-civilized, lands. Add the myriad new flora of social good-will and "philanthropy," in which Brotherhood has been expressing and organizing itself. All this within the lifetime of men and women seventy-five years old! Let the young men lose faith and swear, let the middle-aged despond; the old cannot,—they have seen all this with their eyes. Let the young swear *at* the old, if they will, as so many seem ready to do. But who have done these things? Humanly speaking, those whom they swear at: to speak more humbly and truly, the Power in Humanity, working through them,—using their mind, their heart, their conscience, their will, their hands, to accomplish its ends. May the young men and women do better still! It will be shame to them, if they do not; for they start in a world already much bettered for them.

But not to look back, let those who lose faith in God and in Man in these days of ours look at this War alone. It has out-helled Hell in its horrors. Belgium! Armenia! Poland! Those trenches of France! That human Shark of the seas! The cities and towns in ruins! The millions of desolate homes, of widows, of orphans! The cripple-armies of armless men, of legless men, of eyeless men! One land a land without little children! Another decimated of its girls! Besides the millions of human creatures—bodies all youth, faces of brightness, brains so alive—all only yesterday part of the world's morning, promise of its morrow,—now but a memory "slowly to impearl in hearts of friends"; now without mission on earth,

"Save to make green their little length of sods,
And deepen pansies for a year or two!"

Add ourselves on the brink of this Hell,—a great new victimization to plunge into it. Add the long-trailing diseases which men in the camps carry back to their homes. Add the lowered vitality of two generations to come. Add the *unborn* millions that should be brightening the morrows! Add the financial exhaustion abroad, the economic exhaustion everywhere, the famine the nations are facing, the crushing burden that the future must carry as its contribution to the past. Add, among minor evils,—minor compared with any of these,—the temporary suppression of individual liberty which national danger in war-time imposes, —dangerous, hysterical, often unneeded suppression,— and the intolerance so natural, but so blind and unjust, —add all you will to the Devil's side of the account;—

AND THEN count carefully, for they are as truly parts of the War-Fact, the human gains, the human uplifts, already emergent from the glare!

(1) *The New Temperance,* and the sweep of its march over the warring lands,—the movement in Russia, in England, in France, advancing more in two years than it probably would have advanced in a whole generation of peace. And the welfare-results of the Temperance! "The savings-bank deposits in Russia for the last year of vodka were $40,000,000; for a year of prohibition, $885,000,000." Think what that means in terms of home, of health, of happiness, of industrial efficiency, of reduction of crime, of personal character,—and so of national invigoration. As elimination of poison from human blood—there are 175,000,000 people in the Russian Empire,—as revelation of human good that will follow getting the poison out of the blood, there has been nothing like it in history. Grant rebates and reactions possible: then face the vast balance of permanent gain, remember it is an effect of the War,—and take heart!

(2) *The New Womanhood.* Woman's powers have been disclosed to herself and the world as never before; woman's rights, acknowledged by men, will be secured to her as never before. Already it is enfranchisement in England, its partial attainment in France, its possibility in Russia, and the effect of this on the watching neighbors. Woman's brain, woman's sympathy, woman's ideals, are about to enter as shaping factors, alongside of man's, into the legislation of the future,—imagine the influence on education, on municipal life, on national politics, of *that!* Is it too much to say that this entrance has been hastened a half-century by the War? Grant rebates again,— there will be some, no doubt,—and again what an outstanding balance of good!

(3) *The New Democracy.* Split this word Democracy into meanings: the nearing end of Autocracy; the let-down of nobles and kings; the crumbling of classes and castes, and the final transition from feudalism; the right of the people to govern themselves, and the human expansion and uprise that this right in its exercise brings; the liberty, happiness, character and progress of the massed millions recognized as the *sole* end of national existence. It is no handwriting upon the wall of something impending, it is history already recorded that, as direct effect of the War, there has come immense acceleration to this whole movement. In England it startles; in Russia it astounds; in Germany it throbs like an audible heartbeat. And at last, in behalf of Democracy and the ultimate Peace of the world which it makes possible, as against Autocracy and its perpetual menace to Peace, our own country joins the procession of sorrow and sacrifice and enters the War. "But the dangers of Democracy, its failures!" and so on. Grant all these demurrers as sound; and grant the complaints urged from the opposite side that War in itself with its army discipline is one vast suspension of Democracy,—and then what? Why, that we all believe in it, that it holds the futures of liberty and progress, and that it is impossible not to see how much this War has done to advance it.

(4) *The New Integration of National Life.* To offset the prosperous individualism of modern life greatly we need in us more of the ancient Greek and the German sense of the citizen's responsibility to the State. The War is giving it to us. Under its stress a civic consciousness is waking that promises to cover much more than Everyman's obligation to enlist for the country's defense in times of national danger. The idea of universal enlistment for services of peace is at last in the air. And as if to meet the idea and transform it to fact, the War is giving all nations engaged in it and all nations watching it swift and stern education in co-operation and co-operative efficiency; thereby revealing what may be done for socialization under conditions of peace. The Socialists ought to be a happy tribe and a patient today, for the War, of which they are natural foes, is swinging the world strongly their way. All of a sudden the State is achieving a tremendous expansion of its right of eminent domain; and we don't have to belong to the Socialist party and subscribe to its formula to recognize the community's right in times of stress to large shares in all excess-profits of industry. But if in times of stress, why not in all times? If from the "minimum wage" idea we find our way to the "maximum profit" idea in our legislation, it will be because the War has been tutoring us. The whole movement tends, not to exhaust, but to enhance the values of national personality,—not to empty, but to ennoble the meanings of "patriotism."

(5) *New International Sympathies.* If a hate that is to prove lasting be really growing up between the peoples at war with each other,—a result by no means certain as yet,—on the other hand between peoples not at war heart-relations have grown much closer through the war-suffering. Comradeship in suffering, and even its memory, makes good basis for friendship. What kind ("kinned") individuals have long felt, nations are beginning to feel vividly now,—"the pain in the sister's side." Belgium has become the little child set in the midst of the pitying world. The Red Cross— organized saviorship—hastes wherever the red agony calls. Treasure by millions goes over the borders and the seas to relieve it. Young men and women who cannot find enough crusades at home to enlist in, follow the treasure, offering life. The peoples are growing war-kinned and "sending their love" to each other. Signs not a few indicate stronger and stronger desire for each other's moral approval, stronger and stronger fear of each other's moral disapproval. The Judgment Day of the nations has come, and the nations themselves sit as the assessors. The angels are still hovering around; right now in the pauses of gun-roar we catch strains of the song, "Peace and Good-will on the earth."

(6) *The New International Politics.* All civilized nations, the warring and neutral alike, are looking

expectantly forward to radically changed relations at the close of the War. All are planning to stabilize peace as the war-proved necessity of national existence. And their programs—programs, it is true, are not applications!—are likely to largely agree. Our President in his noble "Peace without victory" address of January 22 summarized more than merely our own aspirations: Equal rights for nations little and big,—and we think of Ireland, Serbia, Poland, Finland, the Jews, the Armenians, and of the future of Africa; Government only by consent of the governed,—and we think of our own Philippines, of the negroes in our own South, and of India; Freedom of the seas,—and we wonder if England be brave enough; Limitation of armaments to something like an international peace-force to be used for a "League of Peace" purposes. These as foundations. Beyond these, International Courts of Investigation, mediation and arbitration for national quarrels; a new Code of International Law; perhaps in the distance a Parliament of the Nations. All this was but dream, speculation, forms of Utopia, in the near yesterday. All this—unless Germany wins!—has been brought immeasurably nearer to realization by the awful disciplines of misery through which the nations have passed since that black first of August three years ago.

(7) *Four New Securities of Peace.* It is worth while to consider, grouped by themselves, four different ways in which the War makes directly and strongly for what the President calls "the ultimate peace of the world." Three of the four ways have come into sight in what has already been said. First, the re-organization of the nations, just described. Second, the entrance of woman into politics. Miss Rankin's sob-vote in Congress was typical of what woman's general influence will be on all war-questions: "I want to stand by my country, but I cannot vote for war." She was voting her conviction, let us hope, but her womanhood was shaping conviction. There may be women in khaki yet—though Heaven forbid!—but, in the large, mothers and wives and sisters will try harder than sons and husbands and brothers have ever tried to keep the lands safe from each other by ways of the spirit as opposed to ways of the fist and big stick,—and they will succeed! Third, never have the horrors and the welfare-costs of war been so driven home to human consciousness as they are now. Many a war has had more of purposed cruelty in it than this one, but those were wars in dark ages of undeveloped mankind; *we* have been watching with twentieth century conscience and hearts deeds of fifteenth-century, tenth-century, ancient Assyrian, warfare,—and the moral shock has been great! Moreover the scythe of destruction with which modern science has armed the human hand far exceeds in the sweep of its harvests of agony and death anything known hitherto: which is but another way of saying that righteousness, justice, humanity, good-will are becoming no longer choices, but *must-bes* of life on earth. When physics teaches psychics to this extent, the lesson is getting learnt. Lastly, may we not believe that our nation's long forbearance under dire provocation, with President Wilson's statement of the motives behind our final entrance into the War, has raised the standard of war-motive for all future time? Not for conquest, not for revenge, not for any form of profit to ourselves, not for "honor" insulted, not to punish wrongs already committed, great though they be,—but to *prevent new wrongs* pledged to be unremitting, unless we consent to choose the path of submission to a nation running amuck through civilization, with her treatment of Belgium to show the world what she has will to do when she has power, to prevent the triumph of a temporarily de-humanized nation and the degradation such triumph would cause, and to make war such as she has brought on the world henceforth forever impossible,—these are the motives that draw our nation into the Hell. "We are fighting for what we believe and wish to believe to be the rights of mankind and for the future peace and security of the world." Pray God that we fight up to that program of righteousness, carrying the White Cross of those motives, and none others, to the field of sacrifice! *If* we can do that! and bring back our soldiers *white* men to their homes, the precedent would tend among civilized nations to establish a norm. War-motives and war-methods thereafter would have to be nobler than in the past. And the higher the motive, the more rare will be war, as well as the more chivalric and merciful when there is recourse to it.

(8) *The Nations are Finding their Souls in this War.* Not losing, but finding, their Souls. Only yesterday we were thinking of "*frivolous France*," "commercialized England," "materialized America," "brutalized Russia." But on that August day three years ago, lo, a new France, chastened, calm, resolved, consecrate, a France of the present all eager to die for the France of the future! England? Kipling foretold her story in almost the first poem of the War:

> Comfort, content, delight,
> The ages' slow-bought gain,—
> They shriveled in a night;
> Only ourselves remain.
> There's but one task for all,
> For each one life to give.
> Who stands, if Freedom fall?
> Who dies, if England live?

Russia amazes herself and the world by the apparition of its soul bursting from clods, winged on the instant with power to achieve revolution without bloodshed, and scattering liberty over the Empire as April scatters her flowers on the land. Did we call it just now "our materialized, sensualized, mammonized age"? Look at Europe's wide Calvary fields then, and explain those hundreds of thousands of crosses, attesting that never in all human history, probably, have so many men in so short a time voluntarily made the supreme offering, life, for a cause which to them represented justice and righteousness. That each life given means a life taken, and that Hell yawns in the giving and taking, does not blot out that splendor of human self-sacrifice. Entente and Germany share in that alike. Is there hate in the trenches and hate in the homes? Doubtless; but in the psychology of the War the loyalty and self-sacrifice are writ large, the hate is the footnotes. And what has become of "Religion" after nearly three years of battle? From both sides come report of deepened religiousness. Not the religion of the articled creed, but the simple and natural religion that springs in the soul where duty lives long in close quarters with danger and suffering and death. It is faith in a Power within us and over us greater than ours; faith that *his* will, whatever man's be, is Jus-

tice and Right; that his heart is Mercy; that somehow at last Evil gives way to Good; and that when a man dies doing his duty, no grave can cover the whole of him. Again Germany shares with her foes in this spiritual regeneration: Kuno Francke, Germany's noble and sorrowing lover, writes, "Millions and millions of so-called unbelievers have discovered themselves as at bottom intensely religious."

These all are spiritual values: Spreading Temperance — rising Womanhood — winning Democracy — growing Sympathy—discipline in Communal Co-operation — plans for Internationalism — organization of Peace—quickening of Soul in the nations. They are immense and enduring spiritual accretions to the mounting life of the race. "The future dies,"—does "death" look like *that?* How, then, would "life and life more abundantly" look? Wonderful as are the discoveries and inventions promoted by the War, and man's sudden mastery of the air and the under-sea, these as compared with the things of the spirit are minor matters, and we will not even include their names on our list.

Does such a cold-blooded reckoning of permanent good coming out of this War leave one insentient to its agony? No. Sentient, but inclined to minimize it? No. Blind to long-lasting, most pitiful evils, *also* resulting? No. A warrior in spirit and eager for fray? Feeling could not be more directly the opposite. An easy chooser of War for the sake of concomitant benefits? Absolutely, no. It leaves one as before a yearner, a striver, a planner, a worker, for Peace,—*and* willing, in a nation's frenzy of injustice and violence, to use war itself to secure it; as we use the policeman, the fetter, the jail, to curb an individual who claims and practices the right to murder and drown. So will the most of us certainly do, whether it be rightly named the "Jesus-spirit" or not.

But it is easy in these days to lose courage and hope. It seems but a duty to make a careful analysis like this before losing heart oneself or spreading discouragement and unfaith among others. To those of little faith I submit my itemized count. Omit the untrue and correct the exaggerated in it, if there be any; paint the black blacker; itemize, in turn, those "long-lasting, most pitiful evils" more carefully than I have done; and then for the question: Which have the right of the facts, they who lose heart and moan and read the future in terms of "set-back" and "dying," *or* those who see the New Heavens already emerging from Hell? We look back to our Civil War as the era of our nation's new birth. We are living in a greater era today: a *World* is in rebirth.

Cambridge, Mass. W. C. GANNETT.

WHEREFORE PRAY?

("Special prayers will be said during Lent in all the churches of Europe.")

Prayers to whom in this mad fray
Of reeking soul and galling fetter?
It is man's chosen, wicked way
And he knows better!
Then wherefore pray?

Will any God of this sweet world
Who gave command, "Love one another,"
Help any man whose hate is hurled
In hell-hot blasts to slay his brother?
How dare we pray? *

E. C. TOMPKINS.

* "First be reconciled to thy brother; then come and offer thy gift."—*Christ's Command, Matthew* v:24.

From the Pulpit to the Mayor's Chair

DR. JOHN FAVILLE LAYS DOWN CHURCH WORK TO TAKE UP THE DUTIES OF MAYOR OF APPLETON

The Editor of UNITY has known the "Faville boys" from their student days and has watched with pride their growth out of Methodism into the more elastic atmosphere of Congregationalism, and their ever widening outlook on the world and its prospects. They were twin brothers. Their pioneer home was in the same county as that which contained the log house home of the Editor's boyhood. Both of the boys looked forward to ending their days on the old farm at Lake Mills, Jefferson County, Wis. Henry, after a long and successful pastorate at La Crosse, has won the looked for rest on the old farm. John, as will be seen from this discourse, has done better, stepping from a long pastorate in Appleton, Wis., into the Mayor's office. What better preparation could be sought for the civic pastorate into which he is now inducted than the pastorate of a free church. It is a triumph of religion, a promotion in the clerical office worthy of emulation.

John Faville's name has long been on the editorial staff of UNITY and he has ever been ready to help out in an emergency. UNITY extends to the city of Appleton its congratulations over its acquisition of so well equipped a Mayor, and here is once more the right hand of fellowship to His Honor the Mayor of Appleton! EDITOR.

Mayor-elect Faville yesterday morning, before a large crowd at the Congregational Church, delivered his farewell sermon and tomorrow severs his connection with the church to take up the duties of mayor. Following is his farewell sermon:

"On last Thursday evening my resignation as pastor of this church was accepted. A Dismissing Council will be called in the near future to complete the details necessary to this resignation, but my active service as your minister will end tomorrow.

"Six times before this in my forty years in the ministry I have had to preach farewell sermons. Four of them were in the Methodist Church. The limit then was three years, so to close one's work with a given church was an ordinary occurrence. In my nine years in the Methodist Church I had four pastorates. My farewell sermon, however, to the M. E. Church at Fond du Lac, when I accepted a call to Appleton, stands out before me today as one of the crises in my life. I went out almost as truly as now into a new work. Congregationalism was then to me an unknown country. My resignation sermons as a Congregational minister have been to you in 1899 and to the Peoria church in 1907.

"I find that none of these last messages that I gave fit the present. I am not changing denominations. I am not going into a new church. I am not taking the ancient and honorable title of 'Pastor Emeritus,' to settle down among you with nothing to do but criticize the coming pastor and tell how 'the former days were better than these.'

"It was three months ago last Friday that you read in our city papers that I had entered the primaries of our city as a candidate for mayor. Only three persons besides myself knew that it was coming, and one of them, Mrs. Faville, was not a voter. She lives in hopes that she may be when I become a candidate for Congress or President! I know something of the surprise and shock, the regret and the protest that came from some of you and many in the city over

this announcement. None of you know how much of a struggle I had to get the consent of myself to make it. For a number of years my plan had been to complete a pastorate of twenty-five years with this church and then go back to the old home at Lake Mills. More than a year ago I made public that plan. But there came the question whether, granting that it would be best for both this church and myself to close my work as your minister, there might not be in this other field a chance still to be of service to this community. The conviction grew on me that if this could be, it would be the thing I would most like to do; to enter upon this, not better but broader field. In theory no one could object to such a conviction on my part; but to carry it out meant entering the political field and asking for or standing for an office. And for a minister to do this has seemed to some, not only uncommon but undesirable, a kind of letting down of the ministerial standard and work; a going from the sacred to the secular, from the spiritual to the material.

None of you knew better than I that I would have to meet doubts and fears and disappointments of some good people in becoming a candidate for mayor, and that my experience as a minister, that in my own judgment, would help fit me for this work would, in the judgment of others, unfit me. But for years I have thought and taught that a city as well as a church is in God's plan, and that it is to become as truly a part of the Kingdom of God as the home. I have insisted that no man nor woman has a right to refuse responsibility and service in their relation to the city any more than to the church and the home. I said in my announcement, 'I am taking the medicine I have tried to give to others.' It was a consistent and logical step for me to take with my convictions that have grown stronger with the years—that a minister is first a man with a citizen's privileges and duties and that he has no right to shirk any public service that he can render. I had no illusions about the honors or the burdens of the office. I was not tempted by its salary. I was not fascinated by the experiences of a political campaign. For this was not my maiden effort as a candidate. Almost every famous office holder has some original discoverers. I knew the man who claims to be the original Taft man and you recall there was an original Faville man. Mr. Alex. Smith met me a few years ago when they were talking of mayor timber and said, 'Faville, why don't you run for mayor? I would vote for you and you would vote the same way and that would be quite a start.' No one had ever mentioned it before as I recall, and it may seem strange that he, a staid old Presbyterian, leaning to Calvinism, should have suggested that I, a giddy young Congregationalist, leaning to Arminianism, should do this. But there was ancient history back of it. In the good old days when some of us thought that a third political party was necessary to grapple with the liquor problem of our country, Alex. Smith and I were devoted members of that party. We fought and bled and died (politically) for it on every occasion possible. It was a short and dull year when we did not both of us run for office. Twice did I decline the nomination for governor of Wisconsin—but on the county and city tickets we both of us regularly filled aching voids! Smith ran the whole range from coroner to state senator, and so did I, and one year I ran for Congress! So you can see how natural it was for my old time political partner to say, 'Why don't you run for mayor?' He knew I had running capacity! He knew how serenely I could see the other man win. He knew I could run and not grow weary!

"When a few months ago I learned the present mayor, who has given us faithful, honest and efficient service, was not to be a candidate and new men must be considered, the question, why not be a candidate, came back in serious form. It was a question I had to answer largely alone. And though I knew objections would be raised, and doubts expressed; in spite of the uncertainties and burdens of a campaign, and the fact that it meant the end of my official relations to a church that has plowed itself into my life for the past thirty-one years, in spite of the fact that if elected I would have to learn much and take on burdens that to many seem very heavy—facing all this I have not for a moment wavered all these weeks in my belief that I was doing what I ought to do in becoming a candidate for mayor. The result—which must of necessity be a disappointment to some, which was a surprise to many, and which was the reward of organized and enthusiastic work on the part of those who believed in my candidacy—the result on April 3rd has confirmed my conviction that I did what I ought to do last January, and that I am to enter a work that I ought to enter upon.

"Concerning the work—I have only this to say. Few men elected to any office enter upon it with less of personal antagonism, with less of party or class or national prejudice, with more of good wishes and good will, than I enter upon this one. The people of this city have given me a good 'send-off.' If I cannot do my part now it will not be your or their fault.

"And now as to the office I resign and the work I am to turn over to others. After tomorrow I will not be in your employ and after the Dismissing Council I will cease my official relation to you. Our family will continue as members of this church. We will try to do our share in welcoming and assisting the new pastor. Whatever of service I can give that will be no infringement on the rights and privileges of your coming minister and no interference with my duties as a mayor will be gladly given. It will be a part of my privilege in the future to get better acquainted with the other churches of the city also, and to have a personal interest in all of them that we may together help to make a better as well as a bigger Appleton. The policemen and the pastors, the mayor and the ministers of a city have much in common and can become mutual helpers. But we must all recognize the fact that I no longer hold the office of Minister but of Mayor, and that my time and strength belong to the city.

"It is with a mingled sense of sadness and of gladness that I make this change. This church has been a large part of my life for a generation. I have been associated as pastor in these years with more than twelve hundred families in this city. I have been with you nearly nine hundred times as we have given that which was mortal of your friends and mine back to its mother earth in Riverside Cemetery. I have pronounced as husband and wife eight hundred and sixty-eight of your sons and daughters. I have baptized hundreds of your children and received as members

of this church one thousand and two men and women, boys and girls. This sermon is number four hundred and ninety-nine of my present pastorate. I preached to you over one thousand times in my first. These put into volumes of twenty sermons each would make seventy-five volumes. How many of those sermons I have repeated I do not know and I am quite sure you do not, though you have doubtless at times said when I got through, 'I always did like that sermon!'

"But do not let us forget that all these experiences that we value, that have come to us as people and pastor, are not lost or even changed by what the future may bring. What these years have wrought for us, as we have worked together, have become a part of ourselves. Changes come by separation and death but the real things abide. Friendship and sympathy and love are eternal. I shall forever keep all that you have given me of these, and in a very deep and true sense I will always be your pastor. So while there will be on your part and mine some loss and some sorrows in this change, there will be also gain and much to be glad over. We are more than glad as a family to make Appleton our future home. I am grateful that through the good work of Mr. Hyde and others and through your generosity the new minsiter will have no church debt to hamper him and an annual budget provided for. But in the other and even more vital departments, this church is ready to welcome a new leader. It never had a more efficient, better working Sunday school. The women of the church have never been better organized or more active in their benevolent and social departments. The church never has had a stronger body of laymen—who will not fail it when any test comes. You are without the frictions and the factions that so often cripple a church even as strong as this. Your work outside of this organization is something to be proud of. You are a power in the city—public-spirited and sacrificing in your time and money for the community. You offer a splendid chance for any minister who wants plenty of hard work and a large opportunity. You will use him well because you have always used your ministers well, and he can do much that I could not do and he will get you to doing much, I trust, that I did not. It is a good time to make this change which was inevitably coming soon.

"This church will go on. As I look back to my first Sunday in January, 1886, and think of the men and women and children before me then, and as I look at this congregation today, I know that you and I will not stay here always; but the church will go on, and I am sure that a part of our joy as we leave it and go to meet those who have helped make it what it is, one joy will be that we have had a part and are still to have a part in its life. And I am especially glad as I think of our work as a church that we have wanted to do our part in making the sisterhood of all churches real; that we have stood for that larger fellowship that must come before there can be a true brotherhood among the people.

"So I want to make this hour one of hope and faith and thanksgiving. Both people and pastor are going out into some new experience. To be a mayor instead of a minister is in some ways going into a new work, and yet the real things needed are not so different. I have known the city of Appleton for more than fifty years. It was this fact in part that made me believe I might be of use in a mayor's office. It is interesting to know that the first mayor of this city was John Faville. He had another name; you know him better as John F. Johnston. He was my father's cousin and was named after my grandfather. It adds a little to my desire to be of service to this city that he who was near as a brother to my father and to me as an uncle was in at the beginning. It is a coincidence at least that more than a quarter of a century ago Mayor Knuppel and myself were closely associated for nearly a year; he as the contractor builder of this church building, I as its pastor and a member of its Building Committee. I have always appreciated the work he did in making it possible for me and for us as a people to go out into a larger field of service through this building. And in these past years he has as a mayor prepared the way in a measure for me. I enter the city hall next Tuesday somewhat as I entered this church, after he had done his work here. I believe that there was never in the history of this city, as there never was in the history of this church, a better chance to do good work.

"And finally if there is one thing above all others I would leave with you as an inspiration; if there is one thing more than any others I would have you feel, it is that you have ahead of you vastly greater victories than lie behind. Changes come, not always easy to bear, but out of the travail of body and soul, out of the travail of cities and of nations, new life comes. My prayer will still be as it has been for years that as a church we may 'go from strength to strength and from victory to victory'—that we may remember that 'all things work together for good to them that love Him.' And above all to know that it is our Father's good pleasure now and always to give us his Kingdom. To give it in our hearts and in our homes, in our churches and our city, to give it to all nations into all the world."

From the Appleton Daily Post.

THE GATES OF PARADISE

The gates of Paradise are double,
And they are blue;
Blue as the skies when no clouds trouble
Their perfect hue;
Blue as the calm face of the ocean
When winds are still,
And sunlight only is in motion
To work its will.
When skies are dull, the sea is lonely
And moans or sleeps;
The quick winds or the warm sun only
May stir its deeps.

The gates of Paradise are double,
And they are blue;
They ope to love, but cold, gray trouble
Will clang them to.
Lord, give me strength that I who love them
May live aright,
And spread no tristful clouds above them
To dim their light.
By other paths may other mortals
Win Paradise,
But keep for me its clearest portals
In her pure eyes.

—*T. A. Daly.*

THE SUNDAY SCHOOL

The Flowering of Christianity into Universal Religion

A Biographical Study from Erasmus to Luther

Being the Seventh Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as Given by Jenkin Lloyd Jones to His Classes at the Abraham Lincoln Centre

XII.

Servetus 1511-1553

"I know well that for this thing I must die, but not for that does my heart fail me." —*Servetus.*

In tracing the great stream of religions and mental quickening which flowed into Europe, and through Europe into America, continually broadening out of dogmatic Christianity into universal religion, we find that each one of the twelve divisions of this year's course suggests some element in this broadening process. We have had eight studies in orthodox Christianity from Erasmus to Wesley, all biographical and well worth while. Not for this reason are our lessons arranged in this way, however, but that we might see how continuous and widespread, through the movements represented by these men, has been the push outward.

To-day we begin another line of development; protestantism merging into liberal Christianity which opens to us geographically; Servetus in Spain, the Socinii in Italy, Francis David in Hungary, Joseph Priestley in England, and Channing, Ballou and Parker in America. This is not poor perspective because it was in America that the broader Protestantism found its best expression.

Lecky speaks of the martyrdom of Servetus as the most significant in history since that of Gethsemane, and Calvin's share in that martyrdom naturally caused profound indignation and a great recoil from his teaching on the part of many liberal thinkers. At the same time, in the light of history, John Calvin is no tyrant or dogmatic persecutor, unique and independent of his time. Lecky in his history of "Rationalism in Europe" handles philosophically the persecution which runs through the history of religion everywhere. In the first chapter of the second volume, with great learning, he shows that the Catholic Church should not be held alone responsible for the Spanish Inquisition. The Protestant Church was hardly out of swaddling clothes before it too began to burn.

Science joined in the persecuting and abusing. James J. Walsh, a Catholic physician, has written an interesting book on "The Popes and Science" in which he makes out a pretty good case for the popes who, instead of persecuting, have encouraged and fostered science, and he shows that persecutions have not come from the Church but from the ignorance and limitations of the human mind. It is a revelation of conscience not of brutality, a complement to religion and morals, but the result of wrong thinking. There was intolerance among the Jews evidenced in the New Testament as well as among their neighbors. Inasmuch as the Bible reflects human nature, every persecution can be justified by it. Calvin's Theocracy of Geneva was based conscientiously and earnestly on the Bible. Sokrates on the tablelands of Greek philosophy, poetry and art had to go, not because Greece was degraded but because the well-being of Greece *seemed* to be menaced.

Lecky shows how persecution was carried on in England by the Episcopalians, in Scotland by the Presbyterians and how even in free Holland, the freest country in the world, the scientist suffered.

Walsh pities the narrowness of the Protestant and does it intelligently. In his appendix he quotes from David Starr Jordan as follows:

> But as I have said before, the real essence of conservatism lies not in theology. The whole conflict is a struggle in the mind of man. It exists in human psychology before it is wrought out in human history. It is the struggle of realities against tradition and suggestion. The progress of civilization would still have been just such a struggle had religion or theology or churches or worship never existed. But such a conception is impossible, because the need of all these is part of the actual development of man.
>
> Intolerance and prejudice is, moreover, not confined to religious organizations. The same spirit that burned Michael Servetus and Giordano Bruno for the heresies of science, led the atheist "liberal" mob of Paris to send to the scaffold the great chemist Lavoisier, with the sneer that "the republic has no need of savants." The same spirit that leads the orthodox Gladstone to reject natural selection because it "relieves God of the labor of creation," causes the heterodox Haeckel to condemn Weismann's theories of heredity, not because they are at variance with facts, but because such questions are settled once for all by the great philosophic dictum (his own) of monism.

The whole chapter is exceedingly rich in illustration.

The story of Servetus is still rather broken and vague, the facts obscure. He was born in Spain, was precocious from the start and his interest turned strongly toward religion and his early training toward the church. But in his case, as in that of Calvin, his father thought him too bright to be wasted on the church and at Toulouse he is said to have studied law. He came in contact with Erasmus and the New Testament and began to comment on the latter. It is said he edited certain chapters of the New Testament. He studied the questions of religion, corresponded with thinkers and was probably the one to give currency to the word "Unitarian." His story harks back to the time of Athanasius when the Trinitarians and Unitarians came into conflict at the Council of Nicaea (325 A. D.) and after a heated discussion of many weeks the Trinitarians won out by a bare majority, made possible through the weight of the Emperor being thrown on the side of Athanasius. From that time until to-day the Trinitarian idea has dominated the Catholic Church.

Servetus wrote a tract called "The Restoration of Christianity," sent some copies to Calvin, asked his opinion and the return of the manuscript. Calvin did not return it. Meanwhile, finding himself in trouble, Servetus abandoned law and disappeared for twelve years, going to Vienne where he studied medicine. Calvin was suspected of informing the authorities at Vienne that Servetus was a dangerous character. He was arrested, but perhaps through the connivance of a friend in the church, who engaged him as his private physician, he escaped. He was again missing for four months; then started for his home in Spain, but for some reason concluded to visit Italy where there were many free thinkers. On his way he stopped in Geneva, arriving there Saturday night expecting to go on, but

under Calvin's administration Sunday began Saturday night and he must needs stop over. Again in a foolhardy way he went to church, was identified, suspected, arrested forthwith and put in prison which he never left except to go to his burning. His trial lasted some six weeks and was conducted with all the painstaking care of the administration of Calvin. Every effort was made to give him fair play, an adjoining church being asked to sit on the jury. He was convicted on fourteen counts of heresy and sentenced under an old law to be burned over a slow fire, or green wood. He was taken from the prison, tied to the stake, and his book, which was condemned, chained to his body and the fire started. The fire was slow and he begged his friends to put on more wood. At that point Farel, the Premier under Calvin, who acted as Chaplain, held up the cross and told him if he would call on "Jesus Christ, the eternal son of God," he would be set free, but Servetus insisted on saying, "Jesus Christ, son of the eternal God," and endured the suffering for two hours.

The burning seems to have been generally approved. Even the gentle Melanchthon, after reading the tract, threw up his hands, saying, "What may we not come to!" Luther considered it a just burning. Zwingli gently protested and Lecky, writing of Castellio, claimed that he was the one man who stood up to denounce the burning; he also stated that Castellio was the first man who argued for the absolute freedom of mind. Castellio had been a friend of Calvin's but his daring spirit soon brought him into trouble with the leaders of the Reformation. He claimed that the object of doctrine was to "make men better" and that teaching which did not contribute to that end was absolutely unimportant. He said:

> Questions concerning the Trinity, or predestination, or the sacraments, are involved in great and perhaps impenetrable obscurity, and have no moral influence, and ought in consequence not to be insisted upon.

These were new and startling sentiments and Lecky in his "Nationalism in Europe" shows how all such thinking resulted in persecution from all creeds and in all lands.

It is interesting to note that in 1903, the three hundred and fiftieth anniversary of the burning of Servetus, the Presbyterians at an International Assembly dedicated what they call an Expiatory Monument to him, on which occasion Dr. Samuel J. Barrows laid a wreath on the monument in the name of the Unitarians of America.

Dr. Walsh in an appendix points out how the teachers at the University of Padua refused to look at the planets or at the moon through Galileo's telescope; how the Capernicum system was met with opposition and he claims that historical incidents in which church authorities and ecclesiastics have assumed an attitude opposed to science are much more rare than is generally thought. He writes that knowing the intolerance of men towards the new discoveries, Harvey waited nearly fifteen years after his first lesson on the subject before he dared print his discovery of the circulation of the blood. Vesalius was bitterly opposed in his anatomical investigations and even in free Holland, when Stenson announced the fact that the heart is a muscle he was regarded with such suspicion that he took refuge in Italy where Walsh claims he met with such appreciation among Catholics that he became a convert to Catholicism. Dr. Walsh closes his book with the following sentence:

> No professor of science at a religious institution ever felt himself more in the grip of old-fashioned notions than do certain professors in departments of finance and sociology with regard to problems that are now of the most profound interest. Men have changed the reason for their conservatism, but the conservatism still remains, and apparently always will remain. This is what must be realized when the stories of ecclesiastical opposition to progress are told.

We must see that the attitude of religion should be one of profound humility, that a religion dogmatically interpreted must lead soon or late to ignorance, persecution, martyrdom. The distinctive characteristic of what we call the Liberal Church is not the difference between the Unitarian and Trinitarian conception of Jesus, although that is in it, it is not the difference in theory or interpretation of the Bible, though that enters into it, but the fundamental difference lies in the right to individual judgment, the sanctity of reason. May the Lord have mercy on us if we think we have the whole truth and others have not. The dogmatism of the Liberal may be just as aggravating as the conservatism of the dogmatic.

QUESTIONS

(1) What was Vesalius' contribution to science?
(2) When and where was Servetus born?
(3) What great thinker and contemporary influenced his religious ideas?
(4) Why was Servetus persecuted?
(5) Name ten thinkers of his time.

CORRESPONDENCE

Dear UNITY:

I am enclosing you a clipping from the morning's *Boston Globe*. I regret very deeply the intolerance that has been displayed toward Mr. Joy. I think he is grievously mistaken. My own feeling has been and still is that this nation is fulfilling the God in it by resisting with all its force, material as well as spiritual, the aggressive and lawless government against which it is now at war. I recognize also that in time of war there are certain practical limits to tolerance, that restraint must be put upon any who by word or act seek to cripple the strength of the nation. But nevertheless I believe that we all ought to show tolerance and respect for the opinions of others. I think that Mr. Joy's act was misguided, mistaken, but I recognize also that it was fine and heroic, the conscientious act of a thoroughly conscientious man. I protested and would protest again at the spirit you showed when you excluded from UNITY opinions as to war differing from your own. I feel just as strongly against this intolerance shown to Mr. Joy because of his expression of his opinions. It is freedom and tolerance and recognition of the rights of others for which I contend. Religious men and women ought to be larger than this narrow, unreasoning intolerance.

In sending you this clipping I do it in the hope that you will find some way of showing your sympathy with Mr. Joy. I should be grieved to think that our pulpits would be closed against so thoroughly lovable, fine spirited, true a man as Charles Joy. And I say this, although I differ sharply from him on the present issue. Yours sincerely,

ROBERT P. DOREMUS.

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THE FIELD

"The World is my country, to do Good is my Religion."

PREPAREDNESS OF SOUL.

The attitude of any people in the presence of what is believed to be impending war is of profound interest. What qualities they then display; how they think and feel; the outlet they give to their emotional impulses; in what ways they brace themselves for the coming shock—all this is matter for close study. Imagine a sort of embodied Spirit of America looking down upon our citizens now. Would it be satisfied with the stuff of their patriotic manifestations? Would it find the general bearing of Americans magnanimous? Would it see a nation conscious of strength moving forward with a tread of measured firmness towards its great testing? We fear not.

If a virtue of any kind has to be flogged into being, it becomes in the act dubious. Artificial patriotism is as suspicious as any other sort of simulated excitement. If a man goes up and down asseverating that he is honest, we instinctively look to our goods and chattels. Yet we are expected to take to our arms every man who bellows about his love of country. And there has been far too much of this forced display of patriotism. We have had a species of flagellants walking the streets, advertising their own superior patriotic fervor, and calling upon all and sundry to join them in some kind of fantastic, or, at best, wholly unnecessary, rite. You must sign something. You must make oath. You must offer yourself for some service which you know you will never be called upon to perform. Otherwise, you are suspected of harboring recreant thoughts and cowardly or traitorous designs. All the time, the citizen most to be suspected is the one who stands in the mass meeting or on the corners of the streets and thanks God that he is more patriotic than his fellows.

This vociferous patriotism cannot but be exceedingly distasteful to one who drew in love of country with his mother's milk. He would no more think of proclaiming his readiness to do and endure all for his native land, than he would of boasting that he could be depended upon not to steal penny-savings from a child. He feels that the deep and sacred feelings which he cherishes for his nation are to be taken for granted. Who can be such a clod as not to have them? But they are not to be bruited abroad. There is a law against using the flag for advertising purposes. But, alas, this does not prevent its use for advertising one's superior civic virtues. Busy-bodies bestir themselves to nag their fellows, by some outward act, to "show where they stand in a crisis like this." The answer given by some is that they stand where they always have stood—by their country and against all hysterical nonsense. Many an American there is who cannot hear the national anthem sung without moistened eyes, who cannot read Lowell's ode, "O, Beautiful, My Country" without a break in his voice, who yet strongly resents the extravagances and clamor of those who have become violently patriotic overnight and for war-purposes only.

Such a man must also feel offended at the efforts made by some newspapers and many speakers to rouse an unnatural hatred of Germans. These folk seem to feel that the country would have no heart in the war unless it was against monsters of wickedness. So we get something like the war-dance of the Indians, editors painting themselves up in hideous guise, orators cutting themselves with knives and yell-ink like mad, all in the endeavor to work up a furious hate of the German people individually and collectively. But, really, do they take us for Iroquois or civilized Americans? There is no need of all this inflammatory and abusive appeal. We know what our wrongs are at the hands of Germany; we believe that we have a cause founded on right and humanity; and it is not in the least necessary to act upon the assumption that Americans must be infuriated before they will move to defend their country. These excited gentlemen do protest far too much. If all are traitors who will not go every length with them, then are we lost indeed.

With all our preparing, we must not overlook preparedness of soul. When so many indications point to our soon being in a state of war, we ought all to be casting about for every aid we can find in making ready to quit us like men. We must prepare to withstand the passions of the mob; to see to it that aliens among us are perfectly secure in property and life. We must see to it that freedom of conscience, of press, and of speech shall not be abrogated; that tolerance and respect for others shall rule us. We must prepare to brace ourselves against disappointments; to remain undismayed by the clamors of the press; to keep calm in the midst of tempests. And in our attitude towards the armed conflict, if it comes, we should strive in advance to bear ourselves as men convinced that justice is on their side, and who therefore feel that all boasting and vengeful shouting are to be sternly avoided.

March 24, 1917.

—*New York Evening Post.*

DR. J. FORT NEWTON'S sermons, which for some time past have been printed locally at Cedar Rapids and also published every week in the "Christian Commonwealth," London, will from the commencement of his ministry at the City Temple, London, appear only in the "Christian Commonwealth." The ordinary price of this journal is 1d weekly; during the war the price has had to be doubled, but American subscribers will be supplied at 10/10 ($2.64) per annum, or with sermon supplement containing utterances by other well-known speakers and preachers, 17/4 ($4.16). Address: The "Christian Commonwealth," Salisbury Square, London, E. C., England.

THE ROADS

The roads were wild with April
And new with rare delight,
And there I saw an elm-tree fill
With blackbirds poised in flight.

Above that way—'twas after rain,
The skyey pennons flew,
While every hoof-print down the lane
Was brimmed with April blue.

To a slender lad I turned me
Beneath those wondrous skies,
And there the fairest blue did see
Alight in his young eyes.

—*S. Strahan.*

"I SHALL NOT CRY RETURN"

I shall not cry Return! Return!
Nor weep my years away;
But just as long as sunsets burn,
And dawns make no delay,
I shall be lonesome—I shall miss
Your hand, your voice, your smile, your kiss.

Not often shall I speak your name,
For what would strangers care,
That once a sudden tempest came
And swept my gardens bare,
And then you passed, and in your place
Stood Silence with her lifted face.

Not always shall this parting be,
For tho I travel slow,
I, too, may claim eternity
And find the way you go;
And so I do my task and wait
The opening of the outer gate.

—*Ellen M. H. Gates.*

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